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WEEKLY REVIEW.

—The meeting of the Bombay Auxiliary Bible Society was held on Friday of last week. The Rev. J. S. S. Robertson presided, the report was read by Rev. D. C. Boyd, and addresses were made by Rev. Messrs Park, Urquhart, Macpherson and Navalkar, and Captain Robinson. The Rev. Gunputrao R. Navalkar spoke very disparagingly of the Marathi translation of the Bible, stigmatizing it as the worst possible, and conveying the impression that Natives had not taken part in the preparation of it. His remarks created a good deal of sensation. Dr. Wilson averred that Natives had co-operated in the preparation of the Marathi text; and the Chairman, referring to the list of the Marathi Translation Committee in the Report, pointed out that several Native Christians were on the Committee. Mr. Navalkar has, since the appearance of the first report of his remarks, explained that his reference was exclusively to the last edition of the Bible. The changes made by the editor of the last edition are by no means so numerous as to alter the character of the version, so that if good in the previous editions it would be bad in this, or if intelligible in those it would be unintelligible in this. The editor of the last edition had no authority to make any changes save those that were sanctioned by the translation committee, on which were several Native Christians, and we remember that a Shastri, who was not a Christian, was present at the meetings.

—We are sorry, for reasons that we gave when the experiment was first tried, that the conductors of the *Indian Statesman* have reverted to the system of publishing the paper on Sunday instead of Monday. They claim that they thus give their establishment the advantage of a Sunday's rest. For the life of us, we cannot see why the publication of the paper on Monday should deprive them of that. The same paper which they now print for distribution on Sunday might appear on Monday, with half a column of such news as may have been received in the interval easily set up in the early hours of Monday. Let Sunday be treated as a *dies non* as regards secular work.

—The *Bombay Gazette* draws attention to a Lecture delivered in London in January by Dr Richardson, in which he adduces the results of three years of careful experimenting to prove that alcohol, instead of heightening the temperature of the body, lessens it, and that the systematic administration of alcohol for the purpose of giving and sustaining strength is an entire delusion. It almost seems sometimes that alcohol, not content with its ordinary victories, was determined to swallow up the entire materia medica, so freely do doctors prescribe it, and that for the most opposite diseases: and we are are tempted to ask why so many years should be spent in the study of medicine, when such a panacea is at hand for all the ills that flesh is heir to. We hope that the teachings of Dr. Richardson may receive some attention.

—A Conference has been held at Allahabad to consider the best means of improving the Christian vernacular literature of this country. We understand that Dr. Murdoch's programme was adopted in its entirety; that is, his list of books the preparation of which in the vernacular languages of India is urgently needed, was accepted. It will be understood that this Conference is simply advisory, not executive, but their recommendation will doubtless have weight with the various religious book societies, here and at home. We understand that as regards the printing of Hindustani works, the Arabic type was condemned, the Roman Urdu was encouraged and the Lithographic Urdu or Persian character recommended. The action of this Conference had reference specially to the literature of the North of India. A Report of the proceedings, with a classified catalogue, is to be soon printed.

—The Rev. Wm. Taylor left by the P. & O. steamer *Australia* last Monday, for Bombay and England. The Rev. Mr. Ziemann, of the Ghazipore Mission, who has been 32 years in India, left in the same steamer, for a brief visit to Germany. The Rev. Mr. Gray, of the Rajpootana Mission, left on the same day for England.

—We are sorry to hear of the death of Mr. John Ashworth, whose "Strange Tales" and whose works of faith and labours of love are known to many: We are indebted to the *Rochdale Times* for a sketch of his life. He was born at Calgate, in 1813. Like his father before him he was at first a woollen weaver, but afterwards became a painter and paper-hanger. In connection with the United Methodist Free Church he became a superintendent of sunday-schools and a local preacher. He established in Rochdale a "Chapel for the Destitute," by which he was brought into loving contact with those depths of misery and vice that society in England knows little about, and became acquainted with the remarkable incidents which he has so admirably described in "Strange Tales." In 1868 he visited Palestine and in 1873 America. He died of cancer in the stomach. In the work of ministering to the destitute he appointed Mr. Calman to succeed him, and the work will go on as usual. He was visited in his last illness by John Bright, and he received a public funeral. He was one of those who do not merely spend their lives in doing good, but are the means of timulating others to go and do likewise.

—Raffaele Sanzogno was Editor of *La Capitale*, a Republican paper published at Rome. He was a very able and a very honest writer, and gave great offence to the Romish priesthood by the freedom of his criticisms. He was engaged on a history of the Popes, especially designed to show their abuse of power, says a correspondent of the *Bombay Gazette*. On the 6th of last month, as he was sitting in his office, he was assassinated by one who is supposed to have been hired for the purpose. He was stabbed thirteen times. The assassin was seized.

—Prussia has decided that the Roman Catholic bishops must recognize the authority of the State as above that of the Pope, under pain of disendowment. We suppose that disestablishment will be the next step. If the Pope is right in his philippics against the Emperor of Germany, the Romish bishops ought to scorn to eat the bread from his table, and should be glad to trust themselves to the devotion of 'the faithful.'

—Not far from 1,000 persons above the average number have died in Bombay this cold season. If cholera had carried them off what a sensation would have been created!

—Like the river seen by Ezekiel in vision, flowing out of the purified temple of God, the stream of divine grace flowing over the United Kingdom is constantly broadening and deepening. The best of all is that it does not dry up in the places already visited by it, but is seuding out new streams from those centres. The work in Birmingham is truly wonderful. Night after night, 15,000 persons assembled in Bingley Hall to hear Messrs. Moody and Sankey tell of Jesus the Saviour of sinners. 9000 chairs were hired for Bingley Hall. Speaking of Mr. Moody, a writer in the *Christian* places in the forefront of his qualifications, *sympathy*, and mentions the following incident narrated by Mr. Moody himself to show how the Lord had shown him the necessity of this:

> He was called to visit a poor woman, with a drunken husband, whose eldest little daughter had been drowned. So many oppressed by poverty and sorrow were passing through his hands, that he did not enter into this poor stranger's case, until, as they left her house, his little girl said—
>
> "Papa, if I had been drowned like little Adeline, would you feel bad?"
>
> "Why, yes. I should break my heart"
>
> "Did you feel bad because that poor French woman had lost her child?"
>
> The arrow went home; he felt he had not put himself into the mother's position, and had been unlike his Lord. He returned, prayed with her, helped her beyond her expectation; and, in the train of circumstances which followed, it was evident that the Great Teacher was imparting a valuable and important lesson, the purpose of which was to conform his child and servant to his own likeness in sympathy for others.

Messrs. Moody and Sankey were to commence preaching in Liverpool, February 7th. Last month, there were 22 noon-day

prayer meetings, daily, in London. Mr. Grattan Guinness lately went to Belfast to get recruits for his Training Institute for foreign missionary work, and in answer to his appeal no less than ninety offered themselves for this work! The Rev. D. Macgregor, writing about the work in Manchester, says: "No class has received more blessing than the ministers; sermons have changed from formalism into freedom, and from frost into fervour." There have been prompt awakenings at Leeds, Brighton, Plymouth, Malvern and many other places as yet unvisited by Messrs. Moody and Sankey.

—We understand there are to be special meetings for prayer every evening next week in the Baptist Church, Bellasis Road.

—We do not at this time make any remarks upon the Baroda investigation, but we cannot help expressing our admiration of the providence that has brought to light so much that was intended to be effectually hidden in the darkness of the Gaekwar's palace.

At Moradabad there are four female Missionaries, one Inspectress of schools, two medical Bible-women, and nine Bible-women and teachers, altogether sixteen handmaidens, European and Native, at work in behalf of their unconverted sisters. This will give an idea of the extent to which woman's work enters into the operations of the Meth. Episc. Mission in Northern India. At Bareilly there is a still more numerous staff of female workers. At other stations not so many. In Moradabad there are twelve vernacular girls' schools. The efficiency of vernacular schools depends almost entirely on the extent to which the teachers are actuated by the principle of Christian love. Schools placed under Native teachers, unconverted, even when superintended by a Christian, are not likely to be productive of spiritual results. We presume that the work of the Native schoolmaster is displaced in schools that enjoy so much of Christian nurture. The great hindrance to the spread of the Gospel in India is that which is created by the social barriers raised around the Native communities; and the first great victory is that which will bring us into confidential relations with the Natives and their families. The Christian soldier is "shod with the preparation of the Gospel of peace;" that is, the Gospel first finds expression in loving acts, carrying conviction of the kindly disposition of the messenger and preparing men to hear his message. Among the people of this country everything that savours of Christianity is met at once by a feeling of jealousy so profound as almost to resemble the instinct of self-preservation; and the most kindly dispositions are regarded as guileful and as a cloak for deadly hostility. But He that is with the evangelist is mightier than all, and Christian love is winning its way even through the ramparts of Hinduism. We must consider it a success if the Christian teacher gains access to Hindoo families, and wins in any degree their confidence. Anything like disguise is precluded; there must be perfect frankness as to the nature of his mission; no keeping back of truth; but put your kindness into forms that they can appreciate. The Report of Woman's Work to which we are now referring, speaks of some baptisms, but in general the success obtained is that simply of gaining access to the women, and getting a slight degree of confidence, and the opportunity of communicating instruction.

We have been favoured with the following account of the Rev. Sholto Douglas' work in Madras:

He reached Madras on the 9th January, and began his labours at once on the following day, preaching twice at Christ Church, of which the two Secretaries of the C. M. S., Rev. J. Barton and Rev. D. Fenn, are the joint Ministers. After the morning sermon, the general congregation having dispersed, Mr. Douglas spoke from the lectern for about a quarter of an hour to workers, and explained that the main end and object of a "Mission" is to secure personal dealing with souls during what is called the "After-Meeting," to which only those who are anxious, or who desire counsel, are asked to remain, the bulk of the congregation having dispersed. He gave many valuable hints as to the best way of inducing indifferent people to come to the services, such as visiting them day after day, until at last, won by your earnestness on their behalf, they yield to your entreaty. "Then bring them with you to church, sit by them, and if they are at all impressed during the service, induce them to remain with you to the after-meeting, and then draw the Mission Preacher's attention to them. Do not, however, necessarily wait for him, but endeavour yourselves to lead them to rest in the Lord." He said further:—"Avoid reasoning with anxious souls as much as possible, lest it degenerate into mere intercourse between your mind and their minds, but bring them at once into contact with the word of God, in such a way as to lead them to appropriate to themselves its promises." Again; "Do not pray so much *for* them, but induce them to *kneel with you*; suggest words for them to make use of, and thus induce them to join you audibly in prayer. If they complain that they cannot *pray*, enquire whether they cannot *praise* God for anything; as for instance, that they are still out of hell, and at a throne of grace, and not at a throne of judgment. Many a one enters into peace through the gates of praise, who can find no words to pray." That Sunday evening we had the first after-meeting, to which about one-third of the congregation remained. Every day of the week that followed there was an early morning service at 7-30 a. m. in church, intended chiefly for believers, at which Mr. Douglas read a few prayers, and gave a short exposition of a passage of Scripture from the reading desk. This service was attended by about 50 daily. The principal service of the day was held at 6 o'clock in the evening, consisting of the latter portions of the Commination service, or a Special Form of Prayer prepared for the services in the Hills last year, approved of and in part prepared by the Bishop; four or five appropriate hymns taken from Mr. Douglas' Mission Hymn book, which were printed off for use each day, and distributed through the church; then a sermon by Mr. Douglas, lasting generally a full hour, sometimes more.

At the close of each sermon, after a solemn appeal to wavering ones to decide at once for Christ, Mr. Douglas invited all those who desired further prayer and advice to remain in their seats, while those who either could not or would not stay left the church during the singing of a hymn, such as "Souls of men, why will ye scatter," or "Come every soul by sin oppressed," or "Come to Jesus, come away, forsake your sins, O why delay;" or "At even ere the sun was set," &c. During the singing, Mr. Douglas and the other clergy retired to the vestry, and having, unrobed, returned to the church at the close of the hymn. Mr. Douglas then briefly addressed the now diminished congregation, numbering from 100 to 150 each night, and then requested one or more among those present, laity as well as clergy, to engage in prayer briefly and to the point. This injunction as to brevity was often repeated,—as we were told that long prayers were the death of prayer-meetings,—then another hymn was sung, during which notice was given that any who desired it could leave the church, and that it would be assumed that all found remaining after this second sifting wished either to be spoken to themselves or to help in speaking to anxious ones. This time from 50 to 60 usually stayed. Another hymn was then given out or a prayer offered, during which Mr. Douglas and his helpers went from pew to pew speaking to every one. On this side, in the porch of the church, might be seen an earnest Christian officer in conversation with a young man on the steps; which in most Indian churches extend the whole length of the aisle, to afford the readier ingress and egress;—on another side two or three other groups, where timid ones had been waylaid on their way out by others who were watching for their souls. In the church itself were several ladies who went about speaking to the young women present, and praying with them, while Mr. Douglas and the other clergy dealt chiefly with those of the other sex. And in addition to all these various groups might have been seen, more than once, a knot of swarthy figures in one of the side porches, summoned together by the Native Christian verger, composed of the native horsekeepers who accompany the carriages—without which no Englishman would be able to get to church in this climate—and of punkah pullers, listening to the earnest exhortations of a Missionary, who tried to improve the opportunity to these poor heathen also. In answer to the enquiry "Why do you think all these people come to church every day this week?" "Oh," they replied, "to hear the great preacher who has come from England." "But why do so many remain after the sermon is ended?" This was beyond them; so the answer was supplied, "Because they are sorry for their sins, and the preacher has told them that unless they ask the Son of God to save them from their sins, they must perish for ever." Then he would turn round upon them personally and say, "You too will all be lost, if you do not believe that Jesus Christ died to save you," and so on.

The length of the after-meeting necessarily depended mainly upon the number of anxious souls present, but it usually lasted about an hour. As the week wore on, these blessed results of the services were increasingly numerous. Some who had been struggling after peace for years, found it, and returned to their homes rejoicing; while many careless giddy ones were arrested, and led to consecrate themselves to God. About thirty individuals, it is estimated, came out decidedly for Christ during this Mission week, who never made any profession before; while many others, who were believers before, have been able to testify joyfully to the blessing they received.

The Bishop was present more than once, and on one occasion stayed quite to the end of the after-meeting, evidently wishing to show his cordial sympathy with this effort to win souls. The Archdeacon also, and several others of the Madras clergy, were to be seen night after night amongst the congregation. The Mission lasted nine days, and closed with a Thanksgiving Service on the Monday evening, followed by the administration of the Lord's Supper, to which those who had received a blessing during the past week were specially invited. At this service, after the *Gloria in excelsis*, the solemn hymn of self-consecration was sung.

My body, soul, and spirit,
Jesus, I give to Thee;
A consecrate offering,
Thine evermore to be.

It was a most solemn occasion, and many present felt that they had now indeed entered upon a new stage in their spiritual history, and enrolled themselves afresh in their Master's service.

This last evening blank forms were distributed throughout the church, which all who desired to attend Bible Readings, for the closer study of the word of God, were invited to fill up with their names and addresses. The result has been to form 10 weekly Classes of from 6 to 15 persons each: which added to the four that existed before make 14 Bible Readings, or Classes, comprising about 100 persons in a congregation of 600.

On the following day, January 19th, Mr. Douglas attended a large gathering of all the clergy and lay trustees of the different churches, whom the Bishop had invited to meet him at his house, about 30 in number. After breakfast, Mr. Douglas spoke at some length on the subject of "Personal holiness," and the duty which devolves upon Christians of aiming at the attainment of it, the whole secret of success lying in this thought, "Abide in me and I in you." "To live up to this ensures victory. In our fortress we must conquer; outside it we shall surely fail." He shewed by about thirty quotations that this was the teaching of the Church of England in her Book of Common Prayer, no less than of the word of God.

In the course of the following fortnight Mr. Douglas addressed several other similar gatherings at the private houses of different friends; he also gave two mid-day addresses during the dinner hour, to the *employés* of two large Industrial establishments, D. P. W. Workshops and the

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Asylum Press; so that there was no class of the community for whom some special effort was not made.

The Cathedral and some of the other Churches were also thrown open to Mr. Douglas, though after-meetings were not attempted at any but in Christ Church. He also, on one evening, gave an address at the American Methodist *Pandal* on the Esplanade.

On January 29th a very remarkable meeting was held in the Memorial Hall, at which a large number of native gentlemen, many of them occupying high positions in native society, were present. A native gentleman present thus writes of that gathering: "The meeting consisted of a large majority of respectable and highly educated Hindus. I know of no instance in which a meeting so interesting in its character was ever held on account of religious subjects." Mr. Douglas was greatly stirred at addressing for the first time in his life an assembly of some 500 intelligent English-speaking heathen; and spoke with unusual power.

At the close of the address, which he ended as he had begun in silent prayer, a number of native gentlemen testified to the interest they felt in what they had heard, by remaining behind to speak to Mr. Douglas. So many indeed there were who were anxious to converse with him individually, that a day was fixed for any who wished to call on him privately; an invitation of which many availed themselves.

Besides the addresses already alluded to of more directly evangelistic character, Mr. Douglas met several gatherings of believers, in which he insisted most strongly on the fruitlessness of all work for God, which does not aim at direct dealing with souls. The last of these, on the night previous to his leaving Madras, was a meeting of the Missionary conference held at the Church Mission House; this was the 36th address delivered during 31 days.

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SATURDAY, MARCH 6, 1875.

THE MARATHI BIBLE.

ATTENTION has been called to the Marathi version of the Scriptures. It has been publicly spoken of as very bad, unintelligible. We venture to make a few remarks upon it.

A true translation seeks to produce in another language the very work itself, not certain characteristics of it, but the very work, and when successful a person will not feel that he is reading a translation but an original work. Any studious attention to literality will interfere with the successful transfusion of the author's thoughts into the new language. Every genuine work is characterized by naturalness, freedom and boldness; but the stiffness of imitation is incompatible with these. Every language has its own individuality; and the mere translation of successive phrases, would be an attempt to import the genius of one language into another that is quite opposed to it. Idioms, modes of expression, comparisons, that naturally belong to one language have the appearance of artificiality in another. Perfectly to translate, it is necessary to take a passage into the mind, master it and then give it forth in the new tongue in the most expressive way.

But when we have to deal with an inspired work, the very reverence that we entertain for the text may hinder us from translating it in the most effective way. They who believe in the verbal inspiration of the Bible, and who call to mind that an important argument may sometimes be built upon a preposition, feel the necessity of translating it in such a way that the critic may find every shade of idea contained in the original present in the translation. The translator of the Bible does not feel that he has the same liberty that he would have in translating an ordinary work. Intelligibility is of importance; but it will not do to sacrifice to this the rendering of subordinate ideas; fidelity to the letter is felt to be the great thing. There is generally a large translation Committee, and what you do has to run the gauntlet of their criticisms. Now, any one who has been present on a Committee where some proposition has to be reduced to writing, will have had the opportunity of seeing how much more difficult it is for five men to get an idea naturally expressed than for one; and when the thing has got through the critical crucible, it is generally with the life all squeezed out of it. The proposition is well guarded against misconception, but is jejune and unimpressive. The German version of the Bible had the happiness of being translated by Luther; his boldness and general insubserviency to criticism enabled him to produce a version that was *first* intelligible and attractive. A Committee might have been able to guard it from certain mistakes here and there, but they would have deprived it of its great charm. In our English version, the books that are most attractive in style are those that have been the least altered. The Septuagint was made by a large body of men; but they divided the labour among themselves, one translating one portion and another another, with little of mutual criticism; and it is certainly anything but a servile translation. It is remarkably free, for the most part; yet our Lord and the apostles used it unhesitatingly.

We have frequently expressed the opinion that what is wanted in the first instance is a paraphrase of Scripture, in which intelligibility is held to be of sovereign importance. And we should much like to see a paraphrase of the Gospels now. To a Hindoo reader, lists of names, references to places and circumstances and usages with which he is unacquainted, are a great hindrance to his understanding of the Scriptures, and very often the reader wreaks the displeasure he feels on account of the difficulty thus occasioned upon the head of the innocent translator. Now in a paraphrase, every thing like this can be easily disposed of without greatly burdening the reader, and a steady flow of narrative is maintained. The Bible Society, however, does not permit itself to reproduce anything but the *ipsissima verba* in their strictest rendering.

The Gospels are well rendered in the present edition, and are as idiomatic as one would wish, consistently with faithfulness. Still they need an interpreter, because the ordinary Native is so unfamiliar with the scenes, circumstances, allusions, etc. The Epistles are unintelligible to an ordinary Native reader; but then the Epistles are specially addressed to Christians, and we would not think of giving them to a Native reader, unless we were prepared to explain them to him. The Epistles are for those who have already received the Gospel.

—OUR SAFETY.—Here is the great guardian of our safety: 'We are kept by the power of God.' Not, of course, by our own power: we have none; we falter, faint, and sink if we depend upon ourselves. We are not kept by one another, or by the help of man. 'Cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' We are kept by the power of God through faith unto salvation.—*Stratton.*

POWER WITH GOD.

IN our issue of February 13th, we had an article on The Liberty of Petition, to which we promised to add something, but have been hindered hitherto. We referred to the case of a child who comes to his father with some request, and the father gladly grants it, though he would not have thought of giving this particular thing to his child if it had not been for the child's exhibition of desire. And we maintain that the object of redemption is not to destroy in us desire and will, but to secure that these shall never oppose the will of God. A kind and wise parent, even when he does not see fit to grant the desire expressed by the child, takes care to put his denial into such a gentle, loving form that the child shall not be discouraged from coming freely with its desires. A sharp rebuke might discourage the child and hinder it from coming with successive desires; this is to be avoided. As we said, the parent will not think it a gain to anticipate all his child's desires; there is a sweeter intercourse between parent and child when the latter freely tells its wishes. "What will thou that I should do unto thee?" Not merely, "What does it please me to do unto thee?" but, "What is thy pleasure in the matter?" When God endowed us with our moral powers, with liberty of choice, he implicitly engaged not to override these. He himself has all wisdom and force of will; but he is pleased, even in the great matter of administering the government of the world, to have fellowship with his children. "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Rev. xi. 6. "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." What does the wonderful scene of the wrestling of Jacob with a divine Person, the Lord of all, show but just this, that the will of man is an actual factor in those events that come to pass in answer to prayer. The king of Israel, commanded by the dying prophet to smite the ground with arrows, smote the ground twice or thrice; if he had smitten four or five times the enemy would have been completely defeated. When Jesus was on his way to the house of the centurion, the latter sent word intimating his desire that Jesus should not come to his house, but should heal his servant then and there. This desire arrested Jesus, and the miracle was wrought at once.

Work out your own salvation with fear and trembling, says Paul, for it is God that worketh in you to will and to do of his good pleasure. God does not work in us to take away our will, but to make it strong for the right. The Spirit of God makes us earnestly desirous of glorifying God, and nerves us to fight the good fight of faith. Consecration in the sense of acquiescing in all the appointments of God, and submitting heartily to every will of God that comes to us in providence, is not the whole of consecration. Let us look at David when sent by his father with provisions for his brethren in the camp of Israel; he sees Goliath and hears his defiant and contemptuous challenge. David might have said, "Oh Lord, I am grieved that none of these stalwart men of Israel should venture

forth to rebuke the blaspheming Philistine; even I, if I were distinctly called by thee would not fear to encounter him; but I know that thou wilt in due time vindicate thy honour and bring low this proud champion" and there the matter would have ended. But David's spirit took fire at once when he heard the challenge; he had confidence in God as one able and willing to give him victory; and he felt that this very confidence laid upon him the obligation to go forward in God's name. He was strong in the Lord and in the power of his might.

These consecrated women in America who began the Temperance crusade last year, did not wait for the providence of God to thrust this work upon them. As they considered the boldness of Satan's emissaries, saw how publicly and proudly the work of destruction went on around them their spirits took fire; in prayer they found in themselves a measure of confidence in God and of love for man, that would not suffer them to stay at home waiting for providences; they flung themselves into the very midst of the evil to do battle with it. When we *fully* consecrate ourselves to God, we consecrate all the possibilities of our nature, our will, our inventive powers.

We have not wandered from our subject The same faith that leads us out to do battle with evil, enables us to overcome in prayer. "I will not let thee go unless thou bless me." The greatest force on earth is the force of will; and this force discloses itself at the throne of grace, not in persuading God to do what it does not become him to do, but to do something in which the fellowship of our will with his was needed.

COMMERCIAL MORALITY.

THE less confidence men have in God the less will they have in one another. In an age when men are little influenced by a belief in the personality and government of God, mutual distrust will strongly characterize their intercourse with one another. Modern society is dependent upon credit, *i. e.*, mutual confidence, for such stability as it has; but there are many indications that this basis is failing, and that soon no man will be able to trust his neighbour further than he can see, that is, not at all, for sight is not faith. We are constantly meeting with paragraphs like the following:

"A home contemporary thus describes the manner in which people now-a days evade the consequence of bankruptcy. The insolvent resorts to liquidation or composition. The game is equally easy and profitable. Doemall owes £10,000 to ten creditors, and he has about £5,000. His accountant makes his estate look worth 2s. in the £. He offer 2s. in the £. He "squares" three-fourths of his creditors—probably some of them are sham creditors, and do not require squaring—with a secret 1s. in the £. The *bona fide* creditors are worried, bullied, outvoted, and defrauded. All that a person who intends to smash has to do is to have plenty of sham creditors, or to get his friendly creditors to double their claims."

Here in Bombay many have been stripped of the accumulations of years; how? By some Robin Hood on the highway, bidding them stand and deliver? No, we are more civilized than that; we do things in a more refined way; the great triumph of our 19th century is in being able to cheat without violating law, to cheat without having it called cheating publicly. As somebody remarked of one of the great commercial cities of our day, Men go about cheating one another and call it *business*. Some time ago many in Bombay invested their savings in the shares of a bank which they had every reason to believe would be wisely and honestly managed. After a while, this bank, in a flourishing condition, was amalgamated with another in England of a very different character, and before long the joint concern was insolvent. Then came the "calls" upon the shareholders. It was not by their desire that the amalgamation had taken place, but the law holds them responsible to meet these calls. Long ago they gave up as lost (in the pockets of certain far-away gentlemen) the money invested in the shares, heartily repented having misplaced their confidence, and turned to other things; but the implacable Nemesis of commerce now compels them to give up all they have, for the simple reason that they had once invested. Many have probably been tempted to *alienate*, till a more convenient season, what property they had remaining and go through the insolvent court; rascality thus begetting deception. We must withdraw the word 'rascality'; the transactions referred to have the sanction of law. We refer to these things just to show some of the singular products of our boasted civilization.

A book has lately appeared in England entitled "Sins of Trade and Business" by the Hon. and Rev. Canon Lyttleton, and another called "The Morals of Trade" by Herbert Spencer. In every department of trade cunning is at work to enable an individual to obtain advantages over others. Wherever an honest penny is turned, three greedy men appear to filch it from you, all in the way of trade.

Here is an extract from a Lecture delivered lately in London:

"All who have to deal with consciences quickened by divine truth find this constantly, that a youth brought from the instructions of a pious mother, or from the earnest teachings of Sabbath-school, is made to start, and question, by many a thing which is done in commercial life; he finds his love of truth and right subjected perpetually to a very severe strain; he is led into a conflict in which, too frequently, he is very weak. How concerned we are if we discover anything poisonous mingling with our food or drink! What attention the poisoned water at Darwen has awakened! Better, far better, have the body put to pain or feebleness by our diet, than have conscience, character, heart, perpetually poisoned by commercial practices which must end in spiritual ruin.

"How are these things defended? 'Oh, So-and-so' (naming some well-to-do tradesman) 'does it.' 'It is done throughout the trade.' 'You cannot live unless you do it.' 'Mr. —— does it, and he takes the chair at your religious meetings,' etc., etc. Instead of asking what is right—what is true—what does the Lord Jesus say, men ask, 'What do others do? What is the custom?' Trade is no ignoble thing when free from wrong; but we must remember, trade is intended to feed and clothe a man, not to damn a man."

Yes, that is just what it is doing, trade is damning men by thousands and myriads. Take care of number one, is the philosophy of the day; and the way to take care of number one is to be quite pitiless regarding two, three and other figures. Day by day men distrust each other more; what can this culminate in but the overthrow of that credit that is the basis of society! There is happily another element in society, not yet purged out; and that is the religious element. There are those who trust God and receive his testimony, and who know that there is nothing now hid that shall not be revealed, and that whatsoever a man soweth that shall he also reap, and that the favour of God is really more valuable a hundredfold than all the gold and silver of the world. If it were not for this element, civilization would be more emphatically a curse than it is. By this salt the earth is saved from utter corruption. Meanwhile it is edifying, if appalling, to see how men are punishing themselves for their infidelity towards God by giving up all confidence in one another.

GLEANINGS IN EPHESIANS.

Ye walked according to the course of this world. ii. 2.

Ye walked. To be dead in trespasses and sins does not imply inactivity. There is often the highest decree of activity in a life of sin. A man may be a Napoleon or a Byron, and yet be dead in trespasses and sins. Every thing depends upon the object to which your activity is consecrated. Whose will is dominant within you? The will of God or some other will? These Ephesians in their pre-converted state had walked according to the course of this world. The course of this world varies, at different times and places, in some respects; the variations are within certain limits. At one time the course of this world requires that all should fall down before a golden image, or that Diana of the Ephesians should be worshipped; at another time it requires that the Pope should be in the place of God, to lay obligations on men or take them off, and that heretics should be hunted to death; at one time it declares that the slave-trade is honourable, at another it defends the opium traffic, and sanctions a mission of universal demoralization, namely, the introduction of spirits among every nation, tribe and tongue; at one time it glories in the arts, in civilization, in free-thinking. But it is never intent on glorifying Christ, on showing men their need of his atoning blood, or on bringing them into humble subjection to the will of God. We live, when we have a supreme regard to the will of God, consenting to it before we know it; we are dead, when it is the law of our being to be swayed either by the will of society, or of some man, or of oneself, consenting to it before it is known. In the one case is the principle, Of him, through him and to him are all things; in the other case is the principle, The seen has more authority than the unseen. These Ephesians, if they had lived in our day, and been Lancastrians and Londoners, might have still had it said of them, that they walked according to the course of this world, and had the same need of being quickened with Christ.

REQUESTS FOR PRAYER.

For a weak Christian, who longs for the higher Christian life.—For the Hindoo convert, lately mentioned in these columns, who was carried off by his caste people and very badly treated, and made his escape with difficulty. He has been again carried off, and prayer is requested that he may be sustained under suffering and temptation, and may recover his liberty.—For a backslider that he may be restored, and may have the life of Jesus truly manifested in his life, and be enabled to know him as a Saviour from all sin.

—When the good Dr. Alexander, of Princeton, in New Jersey, lay a-dying, some one came to him and quoted a passage for his comfort as he lay half unconscious—"I know in whom I have believed!" A fire lit up his glazing eye, and the old Christian warrior roused himself as for an utterance of latest testimony, and he said to his startled listeners, 'No, I can not allow even a preposition between me and my Saviour: "I know whom I have believed!"' Let us go up to that level; let the great baptized heart of the Church get up to that level of intimate, close faithful union with Christ, and we and our cause are safe.—*Punshon.*

—It is right to be contented with what we have, but never with what we are, though the exact reverse is the case with most men.—*Muckintosh.*

—At a fire in a large city, while the upper stories of a lofty dwelling were wrapped in smoke, and the lower stories all aglow with flame, a piercing shriek told the startled firemen that there was some one still in the building in peril. A ladder was quickly reared, until it touched the heated walls, and driving through the flames and smoke a brave young fireman rushed up the rooms on his errand of mercy. Stifled by smoke he stopped and seemed about to descend The crowd was in agony, as a life seemed lost, for every moment of hesitation seemed an age While this suspiring fear seized every beholder, a voice cried out, "Cheer him! cheer him!" and a wild "hurrah" burst from the excited spectators. As the cheer reached the fireman he started upward through the curling smoke, and in a few moments was seen coming down with a child in his arms. The cheer did the work. How much we can do to help the brave ones who are struggling with temptation, or almost fainting in their efforts to do good to others. Don't find fault with your brother in his trial, but cheer him. Give him a world that shall urge him on the way, and if you can't help in any other way give him a cheer.—*Selected.*

Epitome of News.

Saturday, February 27.

—*Leeds Mercury*, January 29th : "The work of the mission in Leeds continues to be pursued with increasing success. The public interest in the services appears to increase, and the attendance a the different churches, the Church Institute, and the Young Men's Christian Association rooms is very large. A number of very successful meetings were held yesterday in different parts of the town.

"The Rev. W. H. Aitken preached again yesterday in the Young Men's Christian Association rooms with great power. His subject was "By grace ye are saved through faith." He combated the error that personal assurance was "presumption," and argued with telling force that it was the believer's privilege and duty to know that he was saved. The large room was so overcrowded that it is intended to hold the future noonday meetings in the Albert Hall, Cookridge-street.

"The mission work is being carried on actively at St. Luke's, the mission preachers being the Rev. H. Baxter, vicar of Shipton, Oxon, and the Rev. C. S. Toole, vicar of Moordown, Bournemouth. Eight daily services are held, commencing with celebration of Holy Communion at 7-30 and 8-30 A. M. The concluding service is at 8 P. M., the sermon being followed by an instruction and prayer meeting. Mission services have also been held, and stirring addresses given by the mission clergy and the Rev. H. Williams, vicar of St. Luke's, to the employés at Messrs. Green's Smithfield Ironworks, and also at Messrs. Stead's, Skinner-lane. All the services are well attended, and a deep religious feeling is evidently being called forth.

"At the works of Messrs. Gaunt and Hudson a service was conducted, at the special request of the workpeople, by the Rev. Canon Hitchcock, yesterday afternoon. About 2.00 of the hands assembled, and listened most attentively to the earnest address of the mission preacher. They seemed impressed by his words. The singing of the hymn, "When I survey the wondrous cross" was joined in most heartily. Many of the young people went afterwards to St. Andrew's Church. The services at this church have been crowded, and the addresses and after-meeting exhortations have been greatly blessed in drawing earnest inquirers to the mission preachers to seek in private words of counsel and advice respecting their eternal welfare. Here, as everywhere, the interest in the mission is daily deepening."

Indian Statesman; Baroda telegram, 27th : "To-day the tenth witness, Colonel Phayre's butler, concluded the first batch.

"Colonel Phayre was then called. He related how he took sherbet daily after his morning walk. He suffered from the middle of October from feelings of dizziness ; a bad boil came on his forehead and there was fulness in the head. The sherbet affected him mostly on the sixth and seventh of November. On the ninth he sipped the sherbet, and after the lapse of twenty minutes felt dizzy. He then threw out part of the sherbet, and remarked a dark sediment. He summoned Dr. Seward, and gave him the sediment to analyze. Rowjee, the havildar, was extraordinarily obsequious that morning. Immediately Dr. Seward left, the Gaekwar called, and complained of similar symptoms, attributing the cause to certain Dewallee sweetmeats. When Colonel Phayre was escorting the Gaekwar to his carriage, the latter pointed to the annual Dewallee present brought by Yeshwantrao, his favourite, and cautioned Colonel Phayre against eating certain kinds. Colonel Phayre's evidence will be resumed to-morrow.

"The ninth witness disclosed the ayah's eavesdropping at tiffin at Government-house, Bombay, communicating the information by letter to the Gaekwar."

—*Times of India*; Calcutta, 26 : The Government reports on the Bengal famine have been published to-day ; the expense does not exceed six and a half millions sterling.

The *employés* of the East Indian Railway are to receive a gratuity of one month's pay for extra famine work.

—*New York Times* : "Crissy Hacker, an intelligent and beautiful young lady, residing at Whitesvalley, near Honesdale, Pennsylvania deliberately burned herself to death yesterday, while under the influence of extraordinary religious fanaticism. She was the daughter of William Hacker, a wealthy and prominent farmer of the country. For some five or six years past she has at times been subject to temporary insanity, during which lapses she imagined that she had committed sins against "her Immanuel" which could be only absolved by the making of burnt offerings. While labouring under this mental hallucination, she would erect altars in the fields of her father's farm and sacrifice lambs to appease the wrath of her offended deity, and also burn clothing and household articles of different kinds."

It seems a great pity she was not placed in a lunatic asylum

—*Indian Statesman* : "The construction of the Indus Valley Railway has progressed considerably. A narrow gauge line between the junction near Sher Shah and Adamwahan, a distance of about 90 miles, has been used for trains sometimes, and the widening of the embankment to render it available for the broad gauge line is now being pushed on. The Sutlej Bridge works are being proceeded with as quickly as possible. The Kotree section of the line, it is hoped, will be ready for opening by September next up to the foot of the Sehwan Hills on the broad gauge."

—On and after Monday next the time for posting letters for Calcutta will be changed to 3-30 P.M. and after packet letters to 4-30 P.M. The Calcutta train will leave every day at 6 P.M. instead of 10 30 A.M.

—From a Lecture by Dr. B. W. Richardson in the Journal of the Society of Arts : "Once more : I would earnestly impress that the systematic administration of alcohol for the purpose of giving and sustaining strength is an entire delusion. I am not going to say that occasions do not arise when an enfeebled or fainting heart is temporarily relieved by the relaxation of the vessel which alcohol, on its diffusion through the blood, induces ; but that this spirit gives any persistent increase of power by which men are enabled to perform more persistent work is a mistake as serious as it is universal.

Again, the belief that alcohol may be used with advantage to fatten the body is, when it is acted upon, fraught with danger. For if we could successfully fatten the body we should but destroy it the more swiftly and surely ; and as the fattening which follows the use of alcohol is not confined to the external development of fat, but extends to a degeneration through the minute structures of the vital organs, including the heart itself, the danger is painfully apparent.

In conclusion, whatever good can come from alcohol, or whatever evil, is all included in that primary physiological and luxurious action of the agent upon the nervous supply of the circulation to which I have endeavoured so earnestly to direct your minds. If it be really a luxury for the heart to be lifted up by alcohol ; for the blood to course more swiftly through the brain ; for the thoughts to flow more vehemently ; for words to come more fluently ; for emotions to rise ecstatically, and for life to rush on beyond the race set by nature ; then, those who enjoy the luxury must enjoy it—with the consequences."

Monday, March 1.

—Mr. Flynn, Interpreter, has been obliged by ill health to leave Baroda

—*Bombay Gazette* ; Baroda, 25 : "On Saturday, when the Court assembled, Sir R. Couch intimated that Scindiah was unwell and unable to attend. The Court was densely crowded, the news that Colonel Phayre would probably be cross-examined by Serjeant Ballantine having spread through camp and city. In examination-in-chief Colonel Phayre repeated the story the Advocate General told in his opening address. He described the circumstances attending the visit of the Maharaja four days after the attempt was made. After the conclusion of his examination Colonel Phayre was cross-examined by Serjeant Ballantine, and then commenced one of the liveliest episodes of the inquiry. Colonel Phayre chafed a good deal under the learned Serjeant's ingenious badgering, and several times had to be requested by the President to answer questions put to him. The cross-examination was mainly directed to three points : namely, Colonel Phayre's antecedents as an official, his symptoms when he drank the sherbet and his conduct immediately afterwards, and his intimacy with Bhow Poonikur, who it was hinted had been an implacable enemy of the Gaekwar's and used to give Colonel Phayre "secret and confidential information." The Advocate-General objected to Colonel Phayre's antecedents in Scinde or elsewhere than in Baroda being called in question before the Commission ; but Serjeant Ballantine carried his point by plainly saying he intended to argue that the Gaekwar by means of copies of private official documents, which Colonel Phayre indignantly declared must have been dishonestly obtained, knew so well the unsatisfactory relations existing between Colonel Phayre and the Governments of Bombay and India that it would have been superfluous for him to think of taking the trouble and risk of removing the Resident by poison. As to Bhow Poonekur, the counsel for the defence endeavoured to get Colonel Phayre to admit that he had the entree to the Colonel's dressing-room in which the poisoned tumbler of pummelo juice was placed on the morning of the 9th of November, but this was denied several times. Colonel Phayre was pressed very hard to tell whether Bhow Poonekur had been the person who informed him that the sherbet contained diamond dust, arsenic and copper, but he persisted in declaring he could not tell, until after tiffin, when he said he had seen Bhow Poonekur in the interval and learned from him it was Poonekur who had given him this information. The serjeant sat down apparently very well satified with this admisson. There is but one opinion as to Colonel Phayre's pluck and honesty in this matter."

—*Times of India* : "A very knotty point is now before Lord Salisbury regarding the Syrian Christian Bishop of India. One Athanasius was acknowledged by the Patriarch of Antioch now here, but after being acknowledged the Patriarch, had reason to believe that he was an impostor. He, therefore, sent another ; but in the meantime Athanasius had been recognized by the Ecclesiastical authorities in India, who refused to recognize two bishops. The Patriarch has appealed to Lord Salisbury, who finds himself in a difficulty. He has consulted Canon Liddon on the subject ; but no decision has been come to."

—The Northbrook Gardens, Grant Road, were opened on Saturday by H. E. the Governor. They are a great improvement.

Tuesday, March 2.

—The body of a Portuguese woman, about 40 years of age, was found yesterday morning in a well in Gunneshwaddy. She is believed to have been murdered

—Charles Gardner, a gunner, fell down dead on the Esplanade, on Sunday, as he was laughing and talking with a comrade. Disease of the heart.

—Yesterday, Dr. Seward and Dr. Gray were examined before the Baroda Commission, regarding the sediment found by Colonel Phayre in his glass.

—*Indian Statesman* "Mr. Candy, son of Major Candy, has been appointed acting Vice-Principal of the Elphinstone High School, in place of Mr. Barrett who proceeded to England on eighteen months' leave."

—*Advance* : "Since last July the detectives have scoured the whole country in search of Charlie Ross. Thousands of letters and telegrams have been sent out and seven hundred thousand circulars ! They can only explain their failure to find him on the ground that he is either dead or that the kidnappers left him in an obscure place with some recluse who has never heard anything of the case."

—The Israelites have increased in the U. States between the years 1850 and 1870, from 18,371 members to 73,265. In the same time their synagogues have grown from 33 to 152.

Wednesday, March 3.

—A Parsee woman yesterday committed suicide.

—*Bombay Gazette* ; telegram ; Baroda, 2nd : Examination of Rowjee havildar :

"On this the first occasion that Pedro and I saw the Maharaja, the Maharaja asked, When your sahib sits at table, does he make any reference or allusion to me ? Pedro said, Maharaj, the sahib says what is good for you. Pedro butler also said, Maharaja, it would be good for you if you lived on amicable terms with the sahib. The Maharaja said, I am all right and behave well, but the sahib gets angry. Pedro added, the junior madam sahib is very kind to you. Pedro also said, if you behave well the sahib will also be very kind to you. The chota madam sahib was Mrs. Boevey. The Maharaja said, you should send news and information through Salim, because he (Salim) was in the habit of going to the butler's house. I remember the butler going to Goa on a few months' leave. This first visit to the palace was before the butler went to Goa. After the butler's return from Goa I went once to see the Maharaja with him. I

went four times altogether to the Maharaja's with Pedro. On our visit to the Maharaja, after the butler's return from Goa, Pedro had some conversation with the Maharaja. I heard it. The Maharaja asked, When did you return from Goa? And Pedro said, Two or three days ago. The Maharaja then said to the butler, If I give you something will you do something? He says, If it is possible for me to do it I will do it. Then the Maharaja spoke to Yeshwuntrao who was present. Yeshwuntrao had a packet in his hand, which he delivered into the Maharaja's hands. The Maharaja put this into the hands of Pedro. Pedro then asked, what is it? The Maharaja said, It is poison. Pedro said, What should I do with this? The Maharaja said, Do you give it in some food to the sahib. Then Pedro said, If the sahib dies all of a sudden I shall be taken up and ruined. The Maharaja said, Nothing will happen all of a sudden, but after two or three months the sahib will die The Maharaja added, Nothing will happen suddenly to the sahib. Don't you be alarmed. After this conversation took place I left and went to the camp. Pedro went to the bungalow and I went home. I believe Pedro kept the packet in his possession. Pedro told me Salim sowar had paid him a sum of money, how much I don't know. Pedro told me this at the time of going to Goa."

—*Indian Statesman:* "Last week a large number of Hindoos assembled, at the Mahadeo's temple at Tanna, to offer prayers for the release of H. H. the Gaekwar."

Thursday, March 4.

—*Bombay Gazette*, Baroda telegram, 3rd: "Rowjee's examination was resumed this morning. He said, After my return from Nowsaree, I went with Nursoo, jemadar, and Kabhai, punkawalla, to see the Maharaja. About four or five months after I went with Nursoo, Salim, and Yeshwuntrao to the Maharaja's haveli. The Maharaja said, The sahib practises great zoolum on me. I will tell you something. Will you listen to me? I and the jemadar said yes. The Maharaja inquired, What is the sahib in the habit of eating? I said, The sahib eats nothing in my presence, but drinks sherbet. The Maharaja said, If I give you something will you put it in the juice? The Maharaja said, I will send a packet by Salim, it is poison. I asked the Maharaja, If I put it in and anything happens to the sahib suddenly, what then? The Maharaja said, It will not produce an immediate effect, but in two or three months. He also said, I will give each of you a present of a lakh if you do this thing, and also will protect your children and family. The Maharaja explained how the powder should be put in. Witness afterwards described receiving the packet from the jemadar, containing one rose coloured and one white coloured powder, which he divided into three parts and gave a part to Colonel Phayre on three alternate days. Witness also said that the Maharaja had given him a bottle of white mixture to throw into Colonel Phayre's bath, of such virulence that the mere carrying of it about under the belt caused a boil. This bottle he threw away. In the afternoon Rowjee was cross-examined by Serjeant Ballantine. He was not broken down on any material part of his evidence, which has made a great impression. An attempt was made to suggest that the marks received by Rowjee through carrying next his skin an oozing bottle which he received from the Maharaja were due to cautery or natural causes, but Dr. Gray examined Rowjee and stated that the marks were such as would have been left from contact of the skin with white arsenic held in suspension."

—*Indian Statesman:* "A rather serious accident happened yesterday evening to Miss Davy, a sister of Mrs. Ashley. She was riding in Rotten Row, when her horse stumbled and fell, throwing its rider heavily. Concussion of the brain is feared."

—*Advance:* "The Archbishop of Santiago and the Bishops of Concepcion and Serena have excommunicated the President of Chili, his Ministers, several members of his Council, and a large numbers of Senators and Deputies, for passing a law prohibiting the promulgation of Papal bulls exciting to sedition."

—*Harper's Weekly* remarks that the exposure of the Katie King imposture does not indeed settle that all the performances of spiritualism are a conscious fraud; but it thinks that, taken with many other exposures which have been made, it throws such an air of doubt and suspicion over the whole that it will be long before it can again command any general interest. And it adds:

Indeed, the difficulty has always been that the machinery is precisely that which fraud requires. The "conditions," as they are called, have been always such as to suggest imposture, and therefore to destroy interest. Dark rooms, cabinets, joined hands, things in the air and things under a table, covers and veils of every kind, are the conditions of legerdemain and conjuring. When the performances began some years ago, "faith" was one of the conditions and pre-requisities. If the table did not tip or the bedstead did not ascend, there was some abominable Thomas, with his disturbing doubts, who grieved the spirits. This was a very plain subterfuge of knavery. Signor Blitz and his fellow-magicians did not ask half the blinds and cloaks and contrivances to accomplish their acknowledged deceptions which the spirits intent upon our conversion and instruction demanded.

As this became evident, and was very prejudicial to the claims of "spiritualism," another step was made, and it was explained that there were bad spirits and mischievous spirits, spirits that feigned to be other spirits, and it was even suggested that only spirits in the lower ranges of the spirit world could "communicate" with men. These explanations were, like the special revelations of Mohammed and Joe Smith, very satisfactory to the faithful, but wholly suspicious to the unbelievers. The subject has been always covered with this cloud, not of mystery, but of apparent and vulgar fraud; nor is there any record of any wise word said or noble thing done, or of any service to humanity, in all the jumble of revelations and appearances, and signs and wonders, and doubtful women and cunning men, that compose what is known as spiritualism.

—*Advance*: "Mr. Harry Morehouse spent the Week of Prayer in Syracuse, and gave Bible readings three times a day in different churches, which were crowded to their utmost capacity. The impression was very deep. He has gone to Chicago for three months to supply Mr. Moody's place.

Friday, March 5.

—*Overland Mail*, February 12: "The Rev. Luke H. Wiseman, M.A., one of the general secretaries of the Wesleyan Missionary Society, and an ex-President of the Wesleyan Methodist Conference, died suddenly of heart disease, Feb. 3rd.

The death is announced of a well-known Presbyterian minister in London, the Rev. Dr. John Macfarlane, of Trinity Church, Clapham. Dr. Macfarlane had been in the ministry forty-four years.

Mr Holloway—*the* Mr. Holloway whose name can hardly be unknown to any newspaper reader—proposes to work an educational revolution. He offers 250,000*l.* to establish a Ladies' University. The land is bought—ninety-five acres at Egham—and the building is to be one of the finest—the finest, according to Mr. Holloway's ambition—in Europe. Mr. Holloway's munificence has also shown itself in a new gift of about 100,000*l.* for a London convalescent hospital.

Six thousand pounds were taken at the doors of the New Paris Opera House on the night of Sunday, February 7, at a grand Carnival ball given as "a benefit for the poor."

—*Bombay Gazette*; Baroda, 4: Nursoo Jemadar gave evidence to-day. The Court was crowded The Gaekwar was present the whole day. Nursoo's story corroborated Rowjee's in a number of valuable points. He described the interviews he had with the Maharajah in company with Rowjee, Salim, and Yeshwuntrao, acknowledged receiving large sums of money from the Gaekwar, and detailed how he had received packets from Salim and had given them to Rowjee for the purpose of putting their contents into Colonel Phayre's sherbet. He described his attempt to commit suicide in the Residency compound; he had been thirty-three years a servant in the Residency, and one day passing it he saw his old fellow-servants and his head turned and he broke from the guards and fell into a well. He was adjured by Sir Dinkur Rao to tell the truth before God, and he said he was telling the truth as if he were standing in the presence of God. Whether he received pardon or not, it would, he said, make no difference to him, and the Sirkar might hang him if they chose.

Jugga punka-walla was examined, and deposed to writing letters for Rowjee for the Gaekwar about Residency affairs.

Kabhai punka-walla deposed to visiting the Maharaja's Haveli several times in company with Nursoo and Jemadar.

General complaints about the way the interpreters perform their duties.

—Deaths last week, 411.

—Government have appointed the Rev. W. Clark chaplain, and Rev. P. H. Lefeuvre joint-chaplain, at Kurrachee.

—*A propos* of Sir Jung Bahadoor's determination to postpone his visit to England after his accident, a correspondent relates the following amusing story of the Hindoo belief in "omens": —"I remember a case not long ago of an educated Brahmin, who obtained permission to put a substitute in his place for three months so as to enable him to go elsewhere for the purpose of forming a matrimonial alliance. His arrangements were all completed, the substitute duly engaged for three months, and all the preliminaries gone through, when an occurrence took place which rendered it impossible for him to start. With a very solemn air he came to his superior in office and asked him to cancel his leave, as he could not now go as originally intended. But the substitute was inexorable, he would either have his three months' pay or retain his office for that time according to agreement. Very naturally the cause of this sudden alteration in the Brahmin's plans was enquired into, and it was found that a lizard had dropped on his mother's back, and after such a bad omen he dare not set out on his expedition! The consequence was he lost his situation and his intended bride into the bargain."

—*Bombay Gazette;* London: "Little commiseration is felt for those members of the money-lending fraternity—Messrs. Beyfus and Boss, of Sackville Street, Piccadilly—whose usurious malpractices were so freely exposed by Mr. Lewis in the late libel prosecution instituted against them by the free-writing *World*. There is likely to be an exodus of that colony of land sharks who frequent the West End, and who prey upon needy officers, undergraduates, clergymen, lads, women, and fools. In nine cases out of ten these harpies lend at sixty per cent. on securities as good almost as consols. They are careful not to make advances without being well-secured, and those that fall into their clutches pay dearly for their folly."

—The convicts in the Singapore jail mutinied, and after wounding Capt. Dent, the Superintendent, and the warders, attempted to scale the walls, but arms were given to the European prisoners by the authorities and 14 were shot dead while attempting to escape. Captain Dent died of his wounds. He had been sent out from England to introduce the new penal system, which did not please the convicts.

—Mr. George Smith has discovered, among the Assyrian tablets in the British Museum, the legend of the building of the Tower of Babel. This discovery is quite as important as that of the tablet relating to the Deluge, made known last year by the same gentleman.

—The Theatre Royal, Edinburgh, has been burnt down, the third time in 22 years.

—*Indian Statesman*; Baroda: "On Sunday night, the 28th February, a bandsman of H. M.'s 22nd N. I., while under the influence of drink, killed his wife by hammering her head to pieces with an iron ball (a 16 ounces' one) such as men throw). She was *enceinte*. She was a very quiet woman, and a good wife."

Miscellany.

—From a Lecture addressed to the Brooklyn Tabernacle Lay College, by the Rev. Dr. Duryea:

In order that we may see the persons in history as living beings—thinking, feeling, acting—we must imagine them. We must not simply read about them, and rise from our perusal of history knowing somewhat of them; but we must lay down the volume, having possessed them, so that hereafter they are ours. So you see that the imagination is not the faculty, as we sometimes think, which enables men to produce fiction and understand fiction. It is the faculty without which men cannot comprehend fact and present it to the mind in its integrity. Why, it is singular that men cannot see that the imagination is not the power that makes the unreal. It is the power that enables us to grasp the real. You cannot study astronomy without a very powerful imagination. It just simply true that we cannot see things as they are; but must imagine them in order to get at them as they are. So far from the imagination being wholly conversant with fiction, it is true that things are fiction to us until we convert them into truth by the use of the imagination. Go out to-night, and look at the sky, and in spite of you, the earth is the centre of the solar system, and you never can begin to understand the first elements of astronomy until you have an imagination that will put you in the sun while

you are actually on the earth, and enable you to look out at the universe from the centre while you are away off on the rim. Now, the very moment an astronomer puts his eye to the telescope, he lifts himself like a flash from the earth, and is in the midst of the universe, and looks at the stars from where God looks at them. Now, without imagination you cannot do it. You cannot even conceive yourself as living on "the round world" as the Psalm expresses it, except by the imagination. You never saw, you never will see, the curvature of the earth. You will have to conceive it by imagination. If you see a ship go down behind the plane of vision, you only see the masts going down like a stake driven into the deep. So, imagination has to convert the hallucinations of sound vision before you can see things as they are. I wish to

DISABUSE YOUR MINDS OF THE IDEA

that imagination is a power which God gave to men simply to write novels, and to young women to read them. Now, let us take a single illustration of what I want to lay before you. Suppose you take up the Bible to study something about the history of the manifestation of God to man. Suppose you want to begin with the covenant. You find Abraham sitting at his tent door, and Jehovah appeared to him and called him to go out and become a pilgrim. Some people could read that as they read an advertisement in the newspaper, and lay down the Bible just exactly as they fold up the paper. They have read the words and they comprehend the facts; but have they seen Abraham's tent? Have they seen Abraham looking like an Arabian sheik of the present day? Have they seen his swarthy servants about him, waiting for his beck and command? Have they seen his wife in her strange Oriental apparel? Have they looked out upon the plains of Mamre? Have they conceived a picture of the whole scene, so that it stands real and coloured and life-like, nay, living before them? Then they have used the imagination. Take another case. God is to appear to Moses on Sinai and give him the law. Some people read that just as they would read that the Legislature of the State of New York had passed a new game law and put it upon the statute book, and that would be the end of it. Other persons would work over that matter until they had stood in one of the valleys running off from Sinai, and looked up from the front of the mountain quaking, crashing, gaping in fissures, burning like a blast furnace, smoking like a volcano. They would see Israelites looking out of their tent doors, the elders a little way up the slope, the solitary companion of Moses left behind, looking upward, Moses himself going into the cloud and darkness alone with God! There are people who would sit down before that scene and study it, until, if you should strike them smartly on the shoulder, or utter a sharp sound, they would jump as if they had been jerked from the peninsula of Sinai to Long Island, they were so really there and absorbed in what they saw. Now, it seems to me that if Bible persons are ever to be realities, they must be so conceived; if Bible events are ever facts to us, they must be so contemplated; if Bible events are ever certainties to us, they must be so located, environed by minute circumstances, and clothed in their proper habiliments. Now, I will confess to you that it is one of the most delightful recreations I have, to do something like this. First, I read one of those incidents in the life of a patriarch. I pick up my map and look at the region. I then take up my *physical* map and look at the surface of the country, so I may see

JUST HOW THE LAND LIES.

I then select a book of travels and read the description of an eye-witness. I then look over my pictorial Bible and see if there is any picture (and recently I have had great pleasure in looking over the photographs of the Oriental Topographical Society, Bierstadt's work, taken by the sun, who always tells the truth, on the spot), and then sit down to work up all the material into a living, breathing, present reality. Why, God has made us, if we did but know it, as broad as eternity. We were not born when God was alone in the universe, but a good many centuries after Adam, and there is a long stretch of God's life back behind that; but by this power of imagination we can live just as far back as we shall stretch ourselves to reach, and perhaps the next life will give us an opportunity to revert to the past history of God's ways, and by our imagination we shall redeem ourselves from the loss of a past eternity, as by God's good gift we shall have before us ever the coming eternity, and so we shall be as infinite as God in our experience, if not in our being Now, we can live the Old Testament all over again in this way. Often in the evening, in the twilight in the summer time, when I go and sit under the trees, I try to imagine I am in the midst of a Hebrew village, and I listen and hear the sound of the flocks and the herds. I see maidens coming down with their water-jars on their shoulders, to the fountain to draw water for the household, and I listen to the sound of children's voices, and I know the very birds that sing in that country. So, it seems as if for the minute I could dream myself a Hebrew, and go back and become the companion of Isaac and of Jacob, or in later times of Zacharias and Elizabeth, of Joseph and Mary. And this makes the Scripture real; it makes the truth true, if I may use such an expression. We come into the possession of that which is given us in the Word Now, I am tarrying in this way in order that, if possible, I may lead you alone to the idea of that I mean to convey, before I speak of another matter of supreme importance.

Have you not often said to yourself: "How I would like to have lived in Judæa in the time of Jesus!" Have you not sung somewhere or other, and many times, something that runs in this way? "I think when I read that sweet story of old." It is called: "The Child's Desire." The child wishes he had been on the earth in the time of Jesus, had seen Him and heard Him, and had been lifted in His arms, and folded in his embrace, and blessed in His benediction. Have you not felt so sometimes! Have you not thought you could have understood Him had you seen Him, and heard His words, and witnessed His works? You would not have been like those blind Pharisees, those sceptical Scribes, those proud, stubborn rulers, those obtuse and degraded Jews. You would have said at a glance:

"MY LORD AND MY GOD,"

and you would have been, like John, every day reclining on His bosom, and you would have loved Him as you cannot love Him now; you would have trusted Him as you do not trust Him now. We walk by faith and not by sight, but a faith that is the evidence or stands in the place of things unseen. Faith and imagination are ours I never felt so much the expediency of Christ's departure as I did the other night, sitting by one of the most cultivated, devoted, noble spiritual women I ever knew, just as she was going out of this world into the other. We conversed until nearly midnight about the experience that was before her, just as quietly as if she were going on some delightful journey to see some object and enjoy some places she had long held in anticipation. I said to myself as I looked upon her: You are calm and hopeful because you are *going to Jesus*. What would help you now if Jesus were on the earth and you were going *away from* Him—what then? How much better to have Him to come and receive us unto Himself where He is, at the end of the few years of our pilgrimage, than to have Him during the few years of our pilgrimage, and then do without Him—until then? How would heaven have been robbed if we had kept Him here? Would it not have been unjust to the redeemed already on high, if we should not believe upon moral evidence, and, like Thomas, should desire to thrust our fingers in the print of the nails and of the spear before we could say: "This is the Lord?"

But though it is a matter of hope that we shall see Him and be with Him, still we have now the power by which we may perceive Him and the grace through which we may be with Him. We have the imagination and we have faith. Yea, and we can go back and live with him in His earthly life. Why have we the "life of Christ?" Why have we it four times over, from four different points of view, in four different aspects, and coloured with four different colours? It is that we may, by our imagination, live with Christ through all His life in the flesh. Farrar has just written a life of Christ. He has studied a great while to gather material out of the Scriptures, and has used all the helps to a right understanding of the sacred text. Before he dared to put pen to paper, he went to Palestine and traversed the lands upon which our Saviour trod. When he came back, he said that Palestine was to him a fifth Gospel. He had four when he went, he had five when he came back. He had as much in it as either one of the rest. Of course, nothing in it without all the rest. So much did a vivid conception of the places do for him in his endeavour to realize Jesus, to conceive Him in all the circumstances of His life. to bring back again the Lord in the posture of every act; in His mien and expression—in the utterance of every word. Now, I take it, that we have not done enough of this work of the imagination by which one can transform the written Gospel into a panorama; nay, rather a new life of Christ. Christ says: "A little while and the world seeth me no more; but ye see me." Surely

NOT WITH THESE EYES;

it must be with the eyes of the mind. He has perpetuated the places in which He moved, and stereotyped the people who are descendants of the races in the midst of which He dwelt, making changeless their manners and customs, so that we may have the record and the helps to a conception of Him that will be practically equivalent to contemporaneous life with Him I am not willing to commend that which I have not tried to do, nor to promise that that is to be accomplished which I have not already accomplished. It is a part of every day's work with me to see Jesus Christ in some single attitude which He assumed when on the earth. I always study up the entire scenery and the circumstances to the minutest particular, then shut my eyes and look at it. To-day, with books of travel around me, I have been spreading out this little text: "A certain man went from Jerusalem to Jericho and fell among thieves." I have been travelling from Jerusalem to Jericho, and now I do not wonder that he fell among thieves. It is the grandest place for thieves in the land. A company of pilgrims were going down with an immense military escort not very long ago, and they felt so safe, one of their number lagged behind the crowd and in a few minutes he came running up naked. The thieves had caught him and robbed him of everything he had, clothing and all, with an armed escort so near him. They could hide away in the crevices of the rock and in the horrible gorges along the road. It seems to me that I could go from Jerusalem to Jericho, if you gave me time enough, if I were landed there, even without a guide. So ought we to study all the Gospel, that after we have read the words and fixed definitely before us all they mean, we may be able to shut the eye of the body and open the eye of the imagination, and see the very objects as present to ourselves. Now, think of all those scenes in the life of Christ which we can make visible to us. Think of the numerous helps we have to stimulate and assist our imagination in the endeavour. Will not the history have fresh power, if we seize the helps and do the work? Take, for instance, the scene of Jesus with the little child in the midst of the disciples, when he said: "Except ye be converted and become as little children, ye shall not enter the kingdom of Heaven." Take that other scene, the feeding of the multitude, and there you have more than simply to see Jesus feeding five thousand people with so many loaves and fishes. Now, I may assume you have got my meaning, whether you have got all of it or not.

Selections.

MR. MOODY'S POWER.

Both the religious and the secular press have agreed in attributing Mr. Moody's success to his earnest Bible expositions. The *Daily News*, in describing the service in the Free Trade Hall on Sunday morning the 13th instant, when, in spite of the inclement weather, more than five thousand persons crowded in that buildind to hear the American evangelists, thus refers to this power:—'Listening to him, it was not difficult to comprehend the secret of his great power over the masses. Like Bunyan, he has the great gift of being able to realize things unseen, and to describe his vision in familiar language to those who hear he addresses. I am afraid his notion of "Babylon, and that great city," would barely stand the test of historic research. But that there really was in far-off days a great city called Babylon, in which men bustled about, eat and drank, schemed and plotted, and were finally overruled by the visible hand of God, he made as clear to the listening congregation as if he were talking about Chicago. He filled the lay figures with life, clothed them with garments, and then made them talk to each other in the English language.'

Writing to a New York journal, Dr. John Hall asks suggestive questions:—

1. Do we make use enough of simple Bible truth? It constitutes the charm of Mr. Moody's teaching. 'Bible readings' make his most popular meetings. He possesses no special learning, or grace of eloquence, or attractiveness, beyond that of simple, direct, business-like statement and appeal, and the love of the Bible seems to grow with the use of it. Copies of the sacred volume could hardly be procured rapidly enough to supply the demand.

2. Is there not a field which others than ministers could and must cultivate, if the masses are to be lifted up? Men who can speak in political and other meetings of what moves them, if Christian, could equally well speak of Christian truth, and urge belief of it and appropriate action.

3. Do we come near enough to the people? Good sermons are preached, the people hear, go away, and straightway forget what manner of men they are. Meetings for conversation follow Mr. Moody's sermons, and serve to deepen and fix impressions. Is it as important to maintain the traditions of the churches, as to bring men to repentance, faith, and a godly life?

4. Have we any other means than the moral and spiritual for drying up the streams of impurity, dishonesty, and drunkenness that flow in our cities? Law can but cut off, like the surgeon's knife, the hopeless diseased members. Do we not want something to heal and strengthen?—*The Freeman.*

MORE THAN A MOTHER'S LOVE.

Some years ago there lived in the State of New York a woman and her little boy, Johnny. He was her only child. Times being bad, her husband had left his home to seek a better fortune in California. At last, after months of suspense, the promised letter arrived. It brought the news of brighter prospects, and the desire for the wife and child to join him by the next vessel. They accordingly took the train to New York City, and thence embarked to California. Sailing out of that beautiful bay, passing along Staten Island, everything seemed bright to hearts buoyed up with hope. For two or three days they had lost sight of land, and not a sail was to be seen on the far distant horizon, nothing but the wide waste of ocean stretch-

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ing all around. Johnny sat close beside his mother upon the deck when suddenly he started to his feet, and for a moment stood to listen to the awful cry of the passengers and crew below. The ship was on fire! In spite of every effort to check them, the flames carried every thing before them; and, worst of all, beyond the fire were barrels of gunpowder.

When all hope was lost, the captain ordered the boats to be lowered. The last boat was lowered and as quickly filled. At the moment the mother and her little boy ran to the bulwarks of the vessel, and begged to be taken into the boat. Their boat was full, and they could take no more, was the cry from a score of voices as the oars splashed in the water. The poor frantic woman turned away in despair, as the flames made their way on deck. But one man's heart was moved by the pitiful entreaty and the boy's scared look as he clung to his mother's gown. "Comrades," said he, "it seems cruel to leave that woman and her child without trying to help them, let us make room for *one*"; upon which they shouted, "We'll take one of you, but we can't possibly take you both; make haste, and one come; there is no time to be lost" For a moment the mother looked at the boat; there was her only hope of deliverance, and life was sweet to her. For a moment she looked at her child, and *he* was dearer to her than life itself. She could waver no longer; she caught him in her arms. "Johnny," she said, "when you land safely in California, and see your father there, tell him, with your mother's dying love, how she stayed on the burning ship that you might be saved. Farewell, and may God watch over you, my darling boy!" He kissed his mother, who was loath to part with him; but with a last "good-bye," he was lowered into the boat.

The sailors rowed away, and as the boy still waved his handkerchief in answer to the oft-repeated kiss of his mother's hand, the barrels of gunpowder blew up, and the ship was shivered into a thousand pieces, and Johnny saw his mother no more But could he ever forget that last interview? Would not the impress of that last loving look branded on his soul with a hotter fire of love than even the flames of that burning ship? Yes, surely; for if when I was in California, I had met that boy, "John, do you remember your mother? do you ever think of her?" He would have looked at me with scorn. How could he forget her? And yet what was that love? It is but a shadow! It fades before His love, who gave Himself for his enemies; even the love of Jesus.

—*Christian Ark.* H. W. TAYLOR.

TELEGRAPHIC NEWS.

Paris, February 25th: The Assembly have adopted, by 436 votes against 262, a Bill organising the public powers. This implies a recognition of the Republic Marshal MacMahon nominates the Councillors of State, and M. Buffet is forming a cabinet.—A note in the official journal declares that Marshal MacMahon is resolved to uphold Conservative principles.

London, 26th: In the House of Commons last night, Lord George Hamilton, in reply to Colonel Jervis, said that after the 1st of April all Majors of the Royal Artillery serving in India will receive Indian pay, and that all Officers of the British Army in India will be entitled to British pay of their substantive rank. their claim to Indian allowance will be entirely dependent on the Government of India.

27th: The Navy Estimates for the year 1875 amount to £10,750,000—Mr. Goschen has announced that, on going into Committee on the subject of Regimental exchanges, he will bring forward a motion condemnatory of exchanges effected by money payments.—The lock-out in South Wales continues, both masters and men are holding determined attitudes.—The British and German Ministers have presented their credentials to King Alfonso.—The s. s *Viceroy* has put into Alexandria, having lost her rudder.

1st March: Baron Rothschild has issued a New Zealand loan of four millions sterling.—The jury in the case of Charlton v. Hay and others, the Directors of the Canadian Oil Wells Corporation, were unable to agree upon a verdict and have, therefore, been discharged.

2nd: In the House of Commons last night Mr. Gathorne Hardy, in replying to Mr. Reilly, said that it was our duty in regulating exchanges to prevent a recurrence of the Purchase system.—The Bill for relaxing exceptional legislation in Ireland has been read for the second time, although the Irish members oppoled it.—Montenegro has notified to the Great Powers that the Podgoritza affair, which was supposed to be settled, is still an open question.—The Troopship *Crocodile*, which left Portsmouth on the 12th ultimo, and the *Jumna* which was detained at Gibraltar through a defection in her screw, have both passed through the Suez Canal outward bound.—The s. s. *Surat*, in passing through the Suez Canal, damaged her screw. The passengers, mails, and specie were transferred to the s. s. *Baroda* at Suez.

Paris, 1st: The Assembly have re-elected M. Buffet, President, by a large majority, thus demonstrating their confidence in the future Ministry, the formation of which is being delayed through the death of M. Buffet's mother.

London, 3rd: In the House of Commons Mr. Gregory announced that it is his intention after Easter to call the attention of the House to the Report of the Commissioners on the affairs of the Bank of Bombay.—Sir Andrew Clarke has been gazetted an Ordinary Member of the Viceroy's Council for Public Works purposes.—Turkey manifests some irritation at the intervention of Russia, Germany, and Austria in questions concerning vassal States.

Washington, 2nd: The Senate at first tabled the Revenue Bill, but afterwards yielding to the representations of President Grant and Mr. Bristowe adopted the Bill in its unamended form.

Berlin, 3rd: Prussia has resolved to require the Bishops to recognize the supremacy of the State over Papal authority under penalty of disendowment, and also intends to re-establish a *placet* for Ecclesiastical documents.

London, 4th: A letter has been published by Mr. Bright in which he stigmatizes Home Rule as impossible and absurd.

PASSENGERS SAILED.

Per Str. *India, March 1st*:

For Genoa—Miss Hoffmann, Mrs. Corbett, two children and one European nurse, Major General G. F and Mrs Sealey, Mrs. Morse, child and ayah, and Captain and Mrs Gregsen and one child, Rev. F. J. and Mrs. Scott and 3 children, Miss Lemming, Mr. E. Barber. Mr F. Divid, Mrs. Rawlins, 3 children and ayah, Mr H C. Reyell, and Mr Edward Delanay.

For Leghorn—Mr Fiori and 2 friends.

For Naples—Captain W. E. and Miss Gowun.

For Suez.—Mr. G W. and Mrs. Moultrie and 2 children.

Per P. and O. Str *Australia, 1st*:

For Southampton—Mr. S. Tomkinson, Mrs. Tomkinson and infant, two Misses Tomkinson and 3 children, Mr and Mrs. W. Campbell, child and infant, The Hon'ble F S. and Mrs. Chapman, Major and Mrs. H. C. Menzies and 2 infants. Mrs. Barrow, Mrs. G. N. Channer and infant, Mrs Pritchard and 3 children, Col. and Mrs Davidson and infant, Mrs Laidlaw, Mrs. Thackeray and child, Mrs. Penny and child, Mr. S G. Hamilton, General and Mrs. Clerk, two Misses Clerk, Dr. F J. Coombe, Master Smithett, Mrs. Hogg, Miss Benson, Capt. and Mrs. Higginson and infant, Miss Hastings, Mrs. H W Barnes, Major and Mrs. Newmarch, child and infant, Mrs. Forward, Lieut G. Hutton, 34 Seamen and Marines, Master Dobson, Mr. W. Bogg, Mr. and Mrs. C. Street, Mrs Cunningham and child two Misses Cunningham, Master Cunningham, Miss F. Blyth, Colonel L Estrago, Miss Micklejohn, Captain Walshe, Mr. Chapman, Major General Cumming, Mrs. E. R. Conolly, Mr. J. Matchett, Mr F. C Marshall Miss Tytler, Mrs Knox and four children, Mrs Finch and child. Mr. R W Hinmers, Mr J. V Contiho, Mrs. H T Saunders and 3 children, Mr. John Parker, Mr J. Tillott, Mr. and Mrs. Bolman and 3 children, and Mr. W Spencer.

For Brindisi.—Col. Walton, Col Fraser, R. E., Mr. and Mrs. J. S. Bracketts. Mr. John Nairn, Mr. Charles Nairn, and the Ven'ble Archdeacon Gorton, and Rev W Taylor

For Venice—Mr. John Ogilvey, Col. Chambelain Walker, Miss Binnston, Col. W. W. Anderson, Mr. J. Brandenburg, Capt and Mrs. Logan, Dr E. Tribe. Major Charles Gibbs, Mr. E Bigge Mr Lark, Mr. Cave, Mr and Mrs. R. Goldsborough, Mr. Row, Mr G. L. Dickson, Mr. and Mrs. Tromy, Mr. J Grice, Rev. N. P. Gerrip, Mr. Goddard, Mr. and Mrs. John Norman, Col. Briggs Capt S. S. Sutherland, Mr. and Mrs. Street, Mr. S. Rachel, Mr. H. B Erskine.

For Malta Mrs. Wadd, two Misses Ward, Col. and Mrs. Westropp, Major Thakeray, Mr. C. M. Smith, Mr. and Mrs Watson

For Port Said—Mr. R. T Saunders, and Rev. W. Zieman.

For Gibraltar.—Mr Heelies.

For Ancona.—Mrs. Western and two children.

For Suez.—Rev J Palmer, Capt Reynold, and Lieut. Tillman.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus. 4th*:

From Southampton.—Colonel Vandergucht, Lady Strachey, two children, and two servants, Miss Spence. Captain and Mrs Case Miss Grindall, Mrs. Gastein infant, and ayah, Major and Mrs. Shipley and infant, Mr Caine, Mr and Mrs. G. T. M lecey, infant, and ayah. Miss Waddington Mr. E Spooner, Major Hicks, Mr. J. Sullivan, Mr and Mrs. G. E McLeod Captain R. E S. Smith, Miss S. L Moody, Colonel Fraser's ayah. Mr S. Parington, Mr. J. Chadwick, Mr. and Mrs T E. Owen and ayah. Mrs Guinton, Mrs. Parsons, infant, and European female servant. Mr J. Jackson, Mr J. Rowe, Lieutenant Vulliamy, Mr Chintamon's manservant. Captain C J Smith, Mr Wallace, Mr. Downer, Mr. and Mrs. S R. Vaughan, and Miss Robertson.

From Venice.—Colonel Day, and Mr. G W. Robertson

From Brindisi.—Mr. and Mrs. Inglis, Mr. and Mrs. C A. Bull, Mr. W Gillell, Mrs. and Miss Rogers, Mr. H. Hankey, Capt. G W Willock, Mr and Mrs. Gubbay, and Mr. S. Hanna.

Domestic Occurrences.

BIRTH.

REES—February 27th, at Bellary, Mrs. Rees, School-mistress 48th Regiment, of a daughter.

DEATHS.

ANDERSON—February 26th, at the Cawnpore School, Cawnpore, of bronchitis and measles Hannah Sarah Wright, the beloved daughter of Mr. R. S Anderson, Station Master, Broach, B. B. & C. I. Railway; aged 8 years, 7 months and 9 days.

CORNISH—At Bombay, on the 1th February, Mr. G. C. Cornish, pensioned Preventive Officer, aged 64 years.

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Rev. C. Harding, 1875, Rs. 8; T. Glover, March 31, 1875, Rs. 2; Rev. A. Bapujee, September 1, 1874. Rs. 2; Dr. J. B. Scriven, Feb. 6, 1875, Rs. 5-0-6; T. Lafrenais, May 14, 1875, Rs. 2-6-6; G. R. Wilson, Jan. 12, 1876, Rs. 10-4-6; E. C. G. Thoma, Feb. 28, 1876, Rs. 10; Rev. Mr. Boerresen, Feb. 20, 1876, Rs. 9-10; Mr. Pincott, March 31, 1875, Rs. 2; Rev. B. Rice, 1875, Rs. 9-10; E. Neale, July 11, 1875, Rs. 5.

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